[redacted]
Must Remain in
Transcription Room

What will we do with the baby when it cries? (Pat Booker: We're going to escape to the car when he cries. He won't cry anymore.) So now here we are finally here huh? We'll go away again on Thursday and until then every day we'll have to do something. Ron has the plan so far tentative - tomorrow what, Ron, dinner? (Ron: Tomorrow evening at 6:30 dinner at 2522 Webster St. in Berkeley.) And Saturday meeting? (Ron: Saturday meeting at the same place at 8 o'clock in the evening). That is everybody invited? (Ron: Everyone here is invited to both of these.) Sunday we work at you - but I think we work in the morning ~~thx~~ start early and have something to eat. Afterwards we'll meet, we'll talk so we won't work physical work in the afternoon, evening more or less free. We'll see what we have to do. Monday, music? Can you make that? Where are you Joseph? Can we make that in the afternoon? (Steve: Fine.) So that would be all right as far as some other people are concerned it's the Fourth of July. (Steve: As far as everybody at the house is concerned, it's fine.) Yes but for those who want to come, will it be all right? (Steve: Ron asked me about the number of people who could come and I had told him 40 is about the limit and I was thinking about it and I think 30.) They won't all come. No. Right. Who wants to come anyhow. All right, it's Monday - Monday afternoon at what time? (At 4 o'clock). Eve will that be all right? (Yes) Tuesday? What'll we do Tuesday? (Ron: We're planning on a meeting here Tuesday night for the regular Tuesday group.) All right Dorothy? (Yes) Wednesday general meeting at your place. To whom, to which everybody is invited? This time no lecture. You know I would like to make it so but it depends a little bit on some of you who I think are a little older in this kind of work that you have to carry it more. You must not leave it to me I don't want - I have given now two talks here and it usually ends up I try to condense All and Everything in about 15 minutes and it's quite idiotic because I talk too much, too much material you can't contain it. You can't even follow

it logically and there is absolutely no reason to repeat that kind of an effort again. I would like this time to have a little bit more questions then very simply explaining the place of work or where it really fits in, where human beings who might be interested in it when they fit in regarding work, so for that we are left dependent on some of the people who know something about work to start asking questions and then perhaps it might encourage those who are not as familiar with it to talk, also to ask certain things and to see if somehow or other we can arouse their interest because I think it is quite necessary that you get more and more people. Berkeley is a very good place for it and California is even better than New York State. So I think that you have to grow - it has been fine I think the last year it has developed a great deal but the more questions you can have from different kind of people from different states of life and different kind of experiences, the more useful it is for everyone who is present and particularly when you have to answer or try to formulate certain questions in order to cover an answer that comes from an entirely different surrounding as where you are yourself brought up, and it will help you to enlarge much more your own - in particular your own world but also how you look at work and when it is necessary to try to formulate it in a certain way in order to meet an answer that is not - a question that is not so familiar to you - you will think twice before you start even to try to answer it. So the more people you will have the better it will be. It usually ends up that you have friends from friends and friends who are more or less interested in the same kind of thing. I would say that if you can get people from different directions, different bringing up, different education, different activity, different professional, all of that refers to human beings as they are and it would be much better to have the totality of as many different kind of experiences as you can get together so in that way I think you might - it might be a little bit more useful to try to have a general meeting of that kind because so far the two meetings we've had it was not very - I would say not very successful.

Now what will we talk about? This is Thursday so new people huh? Who is here for the first time or the second time. Who has come here? You both have not. Who has come here more or less frequently? Those that I do know. Several new faces.

(Shall we say our names?)

Yes, that would be very helpful wouldn't it.

(People's names and greetings follow)

Mr. Nyland: Find, good. Now what will we talk about? The last tape I heard was 64 and you have notes - notes have been read I hope. The notes help you - sometimes it is difficult for me to know of course who talks. You're quite delinquent about that. You must make it a point when you start talking that you give your name. Otherwise, I won't recognize it. It's not so easy and if I know a little bit more what your background and also know in what directions perhaps an answer should be given. Otherwise I may talk at cross purposes. Someone mentioned the last meeting - I looked over those notes - about death. Who is interested in that? You remember it, Ron? Who was it?

Elaine Weinreb: I question some of the emphasis on death.

Mr. Nyland: Did you? Is it still a problem?

Elaine: I think it is.

Mr. Nyland: You think it is.

Elaine: I think perhaps I don't understand enough of the system yet to be able to -

Mr. Nyland: Well let's say Work as much as you can before you die. Don't think about death. Not as yet.

Elaine: I don't know. I . . .

Mr. Nyland: Was it you who said something, Barry?

Barry Saxe: Yeah, I said something about death. I had a lot of poison gas Friday and I expected to die. I breathed in a lot of nitrogen dioxide which is fatal or can be and I expected to die and I was put in the hospital and I didn't die but it

produced nothing in me. I was - got angry because I didn't want to die but there was no fear, no profundity about what life means to me and I was waiting to go through some kind of change about dying and I didn't. It was just . . .

Mr. Nyland: No, it's usually not. It's a thought only but everybody knows of course, oh yes, of course, I'll die sure and you could even be so emphatic about it - you don't - it doesn't penetrate. It's not a feeling one doesn't experience it. You go through a certain mental something as a result of course - naturally we all die so therefore - and so forth. Let's live tomorrow because you know it's nonsense. It can be made into something very definite if one has enough experiences of the kind. It is one almost dying or that if one sees that certain things have to be done before one dies and that what is then important in order that one has to spend the time and also accomplish something before one actually has no more chance. That is one way. The other is of course that during the time that one is alive and could build something that might be able to overcome death and if that is another, that is how one looks at the possibility of one's life and that life could continue. Again one doesn't know that unless by experience one has certain reasons for thinking it. Now what else was there. Ron do you remember what has happened since 64? What are urgent questions? What are things that you have read either you didn't understand it - you want to place it in a certain way - what is it that you want to talk about?

Ron: Last ~~Tue~~ Thursday night Mike O'Neil brought up a question which I think is really a question all of us have in one way or another regarding the whole thing of emotions and feelings - the differences between emotions, real emotions, and feelings - how to actually distinguish between these so you're certain for yourself what you know the differences are. And this led into a discussion of attempts to try to describe what real emotion might be and . . .

Mr. Nyland: Well, to some extent you know, it's arbitrary. You cannot draw a distinct line between a feeling and an emotion. There is of course a certain place more or less as averages of saying a quantity of feelings have an average and a

quantity of emotions have an average. But where exactly the difference is between them on the borderline, it's very difficult to say. If for instance you take the difference between superficiality and essence - where is the difference? Certain things are a little bit less superficial, more essential. But I do not know when I go from one place to another. Still, at a certain time I realize I am in the midst of a surrounding of superficiality. But exactly the same as you remember it, I have mentioned it every once in a while how many sheep make a herd. Nobody knows, really knows, because it is arbitrary for each person. You can - I say 30 is a herd, one is not, 2 is not, 29 is, 28 is, 3 no, 4 - you start to waver already and where is it? I can say seven is a herd. Someone else will say no, it has to be nine. You see it is difficult and whenever there are any differences of certain things that slide over into ( ), it has to be ~~k~~ sharply marked to be able to make a distinction between a feeling and an emotion. Now I say it is arbitrary because it depends on the experience of a person what he calls an emotion and usually by emotion we would mean something ~~tha~~ that is a little deeper than a feeling or sometimes it has to do with a quality of emotion and I don't want to use any particular emotion of feeling energy for something that is superficial but as soon as it becomes more deep for me, and particularly if the subject is a quality like religion, then I will say, hes, that is an emotional feeling and anything that I just feel like or that even my body feels is not an emotion. Now where that is if one wants to compare it with the possibility of changeover from a feeling into an emotion. The only way to distinguish them is that that which is natural ~~x~~ to me is a feeling. That which starts to have a coloration of something that is not natural becomes an emotion. When I have to make a special kind of an effort or if I have to be affected in a certain way and very seldom it might happen to me I will start to call that more of an emotional character than the feeling. Now the difficulty is that feeling is so mixed up with what we actually consider the condition of the body that there is very little of a feeling center that operates by itself and that the feeling center - the center

doesn't exist. There is a little bit of a solar plexus in which there are some vibrations taking place but also that is immediately related to a manifestation of the body and the feeling center then, as such, then as we know it at the present time is so completely linked up with the totality of the body as physical center that I cannot distinguish between the two. As soon as I have a feeling, the manifestation of the body is there and to have a feeling by itself is practically impossible to have because I am so used to manifest immediately in any kind of a physical form of behaviour and the reason for that is of course that the feeling center is not a center. A few cells are concentrated in a solar plexus and function more or less in a concentrated form. But the rest of the feeling is divided or more or less spread over the totality of the body in the form of nerve nodes which have a relation to the solar plexus but whenever I am feeling, I am feeling at certain places in my body and anyone who starts to study this will know that the feeling is never primarily located in one place only like mental functions are/ primarily located in one place. Now the question is how do these feelings change into an emotion? It depends now how much more concentrated the feeling energy is into one point and theoretically the feeling will only become an emotion when all the different feeling centers now spread over the rest of the body have been concentrated into one point which is not then solar plexus but has become a heart. So for practical definition an emotion is a heart question and a feeling is a solar plexus question. But again, this withdrawing gradually to a central point within oneself from the different parts of the body will leave then the body for whatever it is without any feeling that could be expressed in it. As long as that is still taking place, it is still a feeling. When it is not taking place, it becomes an emotion. So the difference between a feeling and en emotion is that an emotion can stand on its own and need not be expressed by means of the body. It can be but it need not be and for that reason emotion will only in the realy sense of the word - will exist only when one is conscious because when one is conscious then the feeling center has been separated completely from the physical body and then it starts

function independently of any kind of a physical manifestation. So that if there is an emotion and there is then I say a heart question which is centered then into ones heart and it has been related to ones conscience, then upon the command of consciousness it can be expressed if it has to. If I have a wish then to express it I can. If I don't, I don't have to and that's the difference. Now if you want it schematically - a feeling center is indicated by a certain actuality and potentiality of an emotional body which, under the influence of Work, can grow out and then in the terminology of Gurdjieff is called the Kesdjan body. That what exists for man at the present time in his natural state is with an octave comparing to do re mi and that that is his feeling center, but it is a feeling center of a certain quality a little different from the ordinary feeling center which is in the physical body octave, which is do re mi fa sol la si do, in which fa sol and la of that octave represent feelings which are just usual connected with the body as it is, and the do re mi of Kesdjan, which is the second possibility of the development for oneself. Do re me represents in that particular part of the octave certain kinds of wishes which have to do with the possibility of further growth. It is indicated you might say by man number four, who is quite different from man number one, two and three. One, two and three is not interested in that kind of a growth for a man. It is interested in growth for each particular little center but it is not interested in a harmonious development. Man number four however, as represented by do re mi of that octave, is. And that is where then the feeling starts to become concentrated to some extent in order to go over into an emotional quality as represented by sol la si. Sol la si is the unnatural condition. It is the conscious condition and the sol la si then would be an emotional quality so that if this octave could be continued and fulfilled as do re mi fa sol la si do, without the do being reached, then that remains emotional body. But emotional body is quite a different thing from that what we now know as feeling. You see there is a distinction then at fa where there is a definite going over from sol la si from the do re mi into sol la si. Then the feeling could change into an emotion. But again, much of

this is theory. It is a changing over like this which simply goes and then gradually moves over like this. Now can anyone say where is the dividing line. It isn't there at the same time after a certain length of time one is here and one is there. And you have to state that you see you cannot say, now I am going over, because I'm going back again. All the time, all the time as far as life is concerned, it is all the time the difference between unconscious, conscious, a little bit of conscious a great deal of unconscious, and sometimes when one Works a little bit more consciousness and a little less unconsciousness. But one cannot say it - what is growth. Growth is exactly the same. You say for a baby to grow, yes. It grows of course. But we have no measurement for it. You say, yes, it has grown the last six months. That's about all the accumulation of such things. There are not even definable in the sense of ordinary physics. We have no instrument for it and I don't think it is necessary to have instruments. Growth is only measured in a certain way in man in ordinary unconscious state by means of distances - that is, the changing over from one point to another point in space, and usually measured in the form of time and that is all. But time - what is it for us. A clock or a watch or is it a concept within oneself that one knows there is time flowing through me. You see, as soon as I start to define it, I have to define a moment and I don't define a moment, I define only the differences between what is future and what is past and in between I say there must be a moment but I don't know. Don't worry too much about the differences between emotions and feelings. That what for each person at the present time is the deepest and the most sincere becomes for him emotional if it is actually in an absolute sense an emotion. Don't worry. Later on you will find out if that what you call now an emotion is still a feeling and then you will say yes, now I know what an emotion is because it is different. Yes and the taste changes. But the taste is also something - where is the difference between sour and sweet. You don't know but it is there.

When you are in sour or in a sweet state. Smell. Can you smell the difference of a molecule. You can't but these things as I say are very ~~theoretically~~ theoretical and they are not important enough as far as Work is concerned. I try to wake up and am I awake. How much of me is awake. How intense is my awareness. I don't know that. Only for each moment I know that I make an effort and dependent then on the conditions in which I have a certain success but immediately after I have had that success I lose it. It is a little less conscious but still I want to call it conscious. But it has probably 90 percent unconsciousness in it and if I start to try to define it or weigh it or measure it I never get anywhere because I get stuck with my ordinary mind in something that I ~~x~~ want to define and it is not subject as yet to that kind of a definition. All that is necessary is that I am making an effort. The result of the effort whenever I become interested in the difference between feeling and emotions is only because I'm thinking about it. As far as ones feelings are concerned, it is absolutely ridiculous to try to define it. One lives by ones feelings. One lives by ones emotion, dependent on the state in which I am - that will create a certain depth of that kind of vibration which I call now a certain feeling or even emotional in quality and, dependent on the purpose I want to reach, that will determine what kind of energy should be used for the achievement of that kind of a purpose. If the purpose is to meet God, it is a different kind of a thing than to meet a friend on the street. Then I can have a feeling for both. If I want to execute a dance and consider the dance a symbol of sacredness, I'll be quite different in doing that and surely my feeling or wish then to do it right in order to be the right representative for that kind of an execution of a dance is quite different from when I go to a nice little dance hall and have a good time. And still it is a feeling because I love to dance, etc., etc. Art exactly the same thing what is it in philosophy even or even in the desires to become really scientific and to do real research. There are shades in it ( ). All the time where is it between one minute before mid day and one minute after. Can one ever realise the fact that the sun goes through the meridian at noon. It

perhaps one moment. It surely should be because it is sometimes before-a little later it is after. So it must have gone through it but how do we know what is this measurement. That you could have for a moment. You don't have it. Unconsciously it doesn't exist. And that is why I say it is no use talking about it. One knows it sometimes quite definitely as a certain moment of a certain consciousness that then appears and one manifests it at that time but immediately when it has been manifested, it is gone. This is the illusiveness of it and this is what has to be built up because we have no equipment and absolutely no faculty for even becoming aware. Come, what kind of practical questions are there. What have you tried. How have you worked. What have you done. How have you considered yourself. What did you do today. What did you do even regarding a wish to become conscious or to make something out of your life. Really to become serious. What attempts. What was difficult. What was in the way. Why did you forget. Why didn't you even think about it. How come that even if you did think about it that it didn't last. What was it that interfered? These are the questions you have to bring up. Yes?

Mike Oneil: Mr. Nyland, my name is Michael O'Neil and I'm relatively new to this philosophy, way of living, and I find that - well I have had the suggestion such as going down the street and trying to observe yourself walking but I find it very difficult because of extraneous noises such as cars, kids, insects, birds, whatever you have Is there anything you might suggest to differ this or to try to cut off all this?

Mr. Nyland: If you know what interferes, then try to get rid of that interference. Try to wake up when you're all by yourself or when the surroundings are a little bit more congenial. Don't try it in difficult situations when you know you're licked before you start. Now for instance, wake up now. When you make a little movement with your hand or you shake your head or you see something. Try to hear it. If you make intentionally the movement with your hand like this -

try to become aware of it. If you sit and you change your position, your posture - if you have muscles tense, relax them - expression on your face, change it. As you change it try to be aware of it and by awareness it's not a question of noticing it. Awareness is to be aware in the sense of not being identified. It is not judging. It is not criticizing it or describing it - just taking it for whatever it is and then one is that and I am aware of that what I am. Don't try it in the most difficult conditions. People always want to wake up when they're in the presence of someone else you know and they go to shake hands and say now I am going to be awake. Of course the can't. Utterly imppossible. Later, sure, of course and sometimes one wants to test oneself to see how much you've got. It is all right. But when you find out you can't do it, don't do it. Don't do it too often. It's useless. It's a waste of energy and aside from that when you don't do it right and you don't have a feeling that you accomplish somethig, you will lose interest. It's always when you put your aim too high and you're not successful, you will blame not yourself but probably simply say it's too hard for me and let it go.

Mike: I have other problems - well, or I shouldn't say other problems . . .

Mr. Nyland: Now as you talk. I say remember now as you talk. What I said now. You see the different movements you go through, the kind of gestures you make, how you move your hands and your arms, what kind of expression maybe you have on your face but also how you move your head and the voice you use and if there is any possibility of changing it in order to bring that exactly to the notice of yourself so that you could become aware of it. Now go ahead.

Mike: I was about to say, sometimes at night when I'm in my room I try and observe myself but I find myself being interferred with by all of a sudden my ear starts itching or I have to sneeze or something of this sort.

Mr. Nyland: Let it itch and sneeze - you still exist. Become aware of what is the difference from the standpoint of being awake. It doesn't make any difference what the object is exactly because you're not interested in the description of it

or in a liking of it. So the ear may itch or you may have a cramp in your face or even a toothache from the standpoint of ~~ik~~ nonidentification it shouldn't interest you. But immediately ~~k~~ when you start to describe that you have an itch in your ear your ordinary mind is functioning and it overshadows any kind of an attempt to be awake. You understand the process of awakening or objectivity starts of course with a wish - I want to wake up - or I believe it is necessary for me to try to do something about myself in order to as I say to get out of this sleep or rather to change from an unconscious to a conscious state or to change from being bound to a state of freedom or to change from that which is now outside of my control to bring it within control or to change from a condition in which I cannot think and only in certain terms of certain associations into a real thought, into real thinking, or again, to refer to what we talked about, to change my feelings into emotions or that maybe a motivation within myself that produces in me a wish for some reason or other and I become interested in trying to find out if objectivity is the road/ I could follow and for me it could give certain results. It's not at all sure that it will, but at least I have a curiosity and have a certain interest and it makes me at times to happen to think about work and then to convert it into actual work. Actual work is that I make that kind of an effort and try to have an awareness of myself or an awareness of that what is me in different ways of behaviour and, as you know, we may select certain things of that kind of behavior to become aware of. I have mentioned them - tone of your voice, facial expression, posture, gesture, or simply ~~xxxxx~~ movement of the body. Sometimes tensions of muscles and so forth. Whatever it may be and I become aware if I can by means of something that I now call an objective faculty in my mind. You see, the totality of my personality which consists of three so-called centers continues to exist and continues to function and I would like to have parallel to that without interfering either one way or another - that is, without interfering with the actual unconscious function I would like to put up something that could start to function consciously and that

what is functioning consciously I don't want to have any interference from that what is unconscious. So this is the separation we talk about. Then what remains unconscious is my personality. That what could become conscious as a functioning is separated from that what is now my personality, continuing actively feeling and actively thinking in the ordinary way. That what becomes separated I ~~k~~ call for the time being the beginning of an "I" and this "I" in the beginning is a mental quality and it means that my mind in a certain section of my brain starts to function in an objective sense and objectivity now means it. And all it does in this mental functioning is to record that which is my physical behavior. That is all. You see when this so-called objective ~~and~~ faculty starts to operate and the object is myself as personality - when this requirement of being recorded in an objective sense includes that it is nonidentified with myself - that is, that there is a separation between these two functionings - one, an objective functioning and the other an unconscious ~~x~~ fubjective functioning - that then that which is subjective, it doesn't make any difference in what particular state it is in. All that is of interest from an objective standpoint is that that what is me exists. So I am perfectly willing to accept that what I am for whatever it is. As soon as I start to judge it or want to change it, which of course will almost all the time interfere with anything I want to do objectively, I lose it. So what is really taking place. My ordinary life continues to exist in exactly the same way as before and in an unconscious way until all of a sudden I do not know where it comes from but the thought appears in my mind that it would be interesting if I could become objective at a certain moment. How the thought comes I do not know. It does come without any doubt and every once in a while, when it comes to my mind, my ordinary mind, then there is a desire that I have to make an effort in order to what I then call wake up to myself;as soon as I want to wake up to myself, and I now try to become aware, which is different from a thought, that is an existence in that part of my brain which is not as yet spoiled - that then I have a recognition of myself as a record which

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now takes place in my brain. That while now the rest of myself continues to exist always in the same way as before and then the requirement of this objective recording is that it can exist without as yet having any influence on me and that what I am as a personality keeps on doing whatever it is and the acceptance of that is the recording in the objective faculty. So it doesn't matter. You can stand on your head, you have apain in your ear, you can be dirty, you can do anything you like. You always remain in existence as far as the personalityis concerned and the question is then - can that when it exists still allow the existence of the beginning of an "I" which, although small, can at certain times record that what you are. You understand now. How much now during this little conversation did you become aware of yourself?

Mike: I don't know. I doubt very much because I'm trying to listen to you.

Mr. Nyland: I know. This is exactly what happens that as soon as there is a concentration of an effort in an unconscious part, there is very little energy left for even wanting to be conscious so the result is the personality continues to exist as a line which is not broken and here and there a few dots more or less parallel, a little bit away from it which, you might say, are the beginnings of something that is conscious. And this is the picture of ourselves and before one can make a parallel line remain in existence or an awareness which can be continued in the form of being awake, it will of course take a long time because it is unnatural;in the first place we are completely immersed in that which is our ordinary unconscious state, which is natural for us, so a tremendous amount of momentum - that is, in objection to anything that even deviates from that particular kind of condition. And in the second place, that what one tries to become as a conscious human being doesn't belong primarily on earth because earth as such is not interested in having it. But walk. Go up and down. Make movements with your hands. Shake your head like this. Change your expression. You will become aware that something is taking place as behavior and then when you see it without

even trying to criticize - of course you will change it because one is too used to that whenever I happen to think of what I have been and I criticize it a little bit, next time I try to be different. Maybe I can be, maybe I cannot. But whatever it is, it's all acceptable from the standpoint of objectivity and I don't have to bother to be a little different or not, as long as it is myself existing and the existence is the thing that counts, not what - in what condition it is existing. There is a difference you see. An awareness has nothing to do with a thought. Awareness is something that continues to exist even if I have no sense impressions. Sense impressions consider ( ) about my thinking process. Anything that happens in my brain at the present time is ( ) of my sense impressions that I receive now or those I have already received before. Whatever takes place in the brain of a thought process, of an associative process, pondering process, formulating process, all of that is dependent on that what I receive now, what I have received, or the thoughts I have about the future what I will receive. And that is ordinary mind and of course it continues. But if I close out as much as I can my ordinary visual or my audio, I don't hear, I don't smell, I don't touch, I don't taste - something in me can still remain aware of my existence. It is interesting you see because I sit and I look now at my legs and I see them and I close my eyes. I still can remain aware of my leg existing although I'm not so sure it may be a memory of what I have seen so when I look and I close my eyes - now I say I'm aware of it but it may be because I remember how it was. Now when I keep my eyes closed and I change over like this to a new kind of position, I am aware of the movement. I'm not aware by means of my eyes because I don't see it. I could become aware of certain ways my muscles changing and the wieght of my leg and so forth and my foot is of course in a certain way I'm familiar with that. But the more I introduce into the changing of movements certain things I've never done before, I can remain aware of them and I am absolutely sure it is not be means of impression/ I receive in the ordinary sense

organ way and this way I start to change my different ways of doing things physically. I'm used to walk and of course unconsciously, habitually, I walk. If I for some reason or other become aware and say, now I wish to become aware of this body walking, I change the ordinary mechanical way of walking into walking slower, standing still, taking my time, giving more weight on one foot than on the other foot, retracing my steps, moving my leg very quickly, sometimes very slowly, I move my ffot, my toes, whatever it may be. I move my hands with it this way, that way, all the time something in me remains aware of that what is taking place, this time in a little unusual way and because of the unusualness, it will draw to to my attention that something else is taking place because otherwise why would I do it. It's utterly silly. I walk to the door. My habit is of course I open the door. My habit now changes. I stand. I don't open the door mechanically. I'm compelled to do it thoughtlessly I would open the door without any question. This time I stand and I may say, now I wish to open the door. My arm, my hand, my movement I now direct. I am you might say present to myself. Something in me becomes present to myself. This myself, that is, my body, my personality, not my brain necessarily - that tells it is something I want to do without having any further interest and only to see that it does it as soon as I say - ah, I'm marvelous because I can open the door and I'm so clever - my brain is working you see. I'm not objective. So whenever I become engaged in trying to observe anthing, I want to select that kind of activity which is very simple when I don't have any particular like or dislike. You see the reason for this is I want to establish a relationship between a mental function in such a way that that what is activity of my body could become - I could become that part, I could become aware of, and I don't want interference with anything that has to do with feeling or a liking or a certain description of it or something that already has a certain association. I just want to take for whatever it is that what is taking place in conditions which will not distract me so that my mind need not function any more than just having to take care automatically of walking. And awareness

that can become aware of myself walking. No particular feeling because I don't have to like myself walking or not. I just do it and the body is just functioning so you see one reduces in these kind of cases in the beginning every kind of activity that belongs or any one of the three different that belong to personality to its minimum, as if it is nothing else but a lot of flesh that happens to walk and then something can be as if it is outside, as if, and it is there and now it watches sees it with a certain amount of interest because it's me walking and therefore my little "I" it's still me. It's part of me. But it has a function you see of a different kind. You understand when you sit, when you sit there, when you get up, when you sit down, do this, do this, do this, as you have an expression on your face, change it, make it a little bit less, remain aware there's nothing funny about it - what's funny? I become acquainted with that what is manifestation of myself - the second thing I am habitually in activity using my body while I'm talking. Whatever I may feel it has already become such habit that with certain words I use a certain tonation in the presence of certain people I have a certain posture. In the way when I talk and argue I want to use my hands in order to emphasize just a little bit so and so. When I want to ask something I say, please help me. All of that is part and parcel of behavior form of myself. I first become acquainted with the way I am without any particular criticism, surely without any particular consciousness. But still it's interesting to see. Every once in a while in retrospect what I have done so that I would, let's say, I start crying or in a rage - I remember it afterwards. I say, look at me - I lost my temper, maybe I shouldn't have done that, I flew off the handle. I should have controlled myself but I put these things down simply as certain facts about myself of course I more or less know. Sometimes I excuse them because I explain and I don't like them, I justify them, I have all kind of rationalizations about them. But what it is I become acquainted and I put myself in little situations, first a little different in order to you might say accumulate data about studying myself. So far it has nothing to do with being awake but it becomes an interesting

subject because I accumulate facts and now I would like that fact that I'm absolute then I have to introduce now non identification. I also have to introduce simultaneity - moment - a recognition - moment of existing - moment of recording. But these are difficult concepts. First accumulate many data about yourself as pure as you can make them and become of interest, not shutting yourself away from things that you avoid. Do things you don't like. Do things you have postponed, make yourself do it, work a little bit more and usually at the point when you give up, see what it is to go against the grain a little bit. Not much. Don't be foolish. But a little so that something in ~~x~~ one is in command. You see something is going to tell something becomes master. It's not the body. It has to be the mind. Gradually. But the mind ultimately has to be conscious. But in the first place, the mind has sometimes nothing to say. The body ~~xy~~ says it and sometimes not even the body. It's my feelings and I go by hunches and all that kind of thing. You see what I mean? Enlarge children. Much too small. Include many things. Have lunch with your enemy. Does that make sense? What do you remember? What have you read? You have - I don't think you work enough, you know.

Rikk Tamm: May I ask something? (Yes, sure). This question I posted at another meeting and it is what brought me here from the beginning was the wish to change cause I dislike myself and feel disgusted the way I was behaving. I felt that I was divided into many people and I'd promise one thing and I wouldn't be able to keep it cause I wasn't the same. Now how we go about it is we observe ourselves and we come to . . .

Mr. Nyland: In the beginning you don't go about it at all and you accept yourself as you are exactly with too many contradictions.

Rikk: Yes, that's what I wonder. Now we - I will maybe eventually reach a state of objectiveness?

Mr. Nyland: I hope so.

Rikk: Yes, well this just means swallowing my whole behavior doesn't it?

Mr. Nyland: Doe it? Does it? How do you get that conclusion?

Rikk: Well, by being objective is just saying . . .

Mr. Nyland: Yes, but wait a minute. That's the observation. Not saying yes you are accepting it. You want to become objective. So you at the present time are not objective. So you cannot say that you have to swallow yourself.

Rikk: Well do I have to forget my wish of changing?

Mr. Nyland: Why?

Rikk: Well because that's a judgment.

Mr. Nyland: Yes.

Rikk: I think of myself as bad.

Mr. Nyland: Don't.

Rikk: So I can forget . . .

Mr. Nyland: Continue, continue.

Rikk: My wish to change.

Mr. Nyland: Continue what you are but don't judge it and don't wish to change it and all the different things that you say that you're not worth this or that and that you don't like yourself - forget about it. There are thousands of things that are quite all right. You can walk. You can breathe. You can talk. You can sleep. You can be. Have more or less normally certain things have an interest for you. You can dress. You can do whatever your ambitions may be. Do all of them if you want/~~xxboxx~~ to cook, cook. But the question is as I do it can there at that time be something that becomes observant as an observer. It is exactly that kind of a thing that I call now a faculty of that kind of perhaps at attitude, ~~xkix~~ situatted somewhere, which is of interest in that what I am doing only to the extent that I'm doing it. That what is noncritical has to be noncritical about that what I am but my mind and my feeling will remain critical about what I am. Objectivity means that I would have something that could remain objective while all the rest

of me continues to be subjective in whatever way it is. As soon as I keep on thinking/ that I ought to change or disliking myself, surely I remain unconscious and I remain subjective. So forget for the time being that you have to criticize yourself or that you dislike yourself. You're quite all right. For the time being.

Rikk: That means that eventually a change will take place?

Mr. Nyland: Maybe. Who worries about it?

Rikk: Well I really do sometimes.

Mr. Nyland: Yes, sure, when I leave the east coast and I come over here I start to worry in the beginning that I never will get to California? No, I'm still in Virginia somewhere. That's for tomorrow but today or maybe two weeks from now but not now. I'm now here. Then I say Illinois, ah yes, I'm getting on my way. But wait til you get to Oklahoma - two days. You see, why worry about the future. I don't know anything about it. Why worry about a state of objectivity? How could I describe it? How could I say I ought to be such and such in an objective sense from the standpoint of remaining all subjective in thinking and feeling of what I believe objectivity is when I don't know what objectivity is. I cannot even define it objectivity is non subjectivity. How can I be non subjective when I keep on thinking in a subjective manner. How can I describe heaven? When I'm on earth. By saying yes the streets are paved with gold? There's no description of heaven in the ordinary terminology of earth. There's no possibility of describing that what I have not as yet experienced. I have an idea I can say yes, it is not this, it is not that, it is not that, but if I say it is not anything subjective, what is there in me that is objective and that is sufficiently capable even of formulating. Try to understand your situation. You are 100 percent human being on earth, subject to all the laws of earth and are one or two little cells that aspire to the possibility of becoming God. And that is a tremendous small quantity; every once and a while I have an inspirational thought I would love to be mystically connected with that what may be of a higher nature and sometimes

when I really ( ) pretty badly I may for a little while praying or thinking or hoping and then I'm hungry and then I eat and then I'm sleepy and the the next morning I have forgotten. Take the moments that one really quite honestly is serious. How many? How many seconds during a day. I'm occupied with everything that I see and hear, that I have to do professionally, all kind of forms of my behavior, relationships with different people that I'm interested in doing this and that and so forth. Where is at that moment God? If by God I mean that what is highest within me. If that is the worthwhileness for my life, if that what what I really would like to become which I sometimes profess and which let's say I hope, perhaps in terminology of Christianity I say yes, I would like to go to heaven. And what would I say to God when I meet him on the street? And the question is could He even know me. Don't worry about objectivity. We're down to earth. Our feet are here very much. You can't even jump and stay away from earth any length of time. I thought unity and harmony. You can make it now. Make yourself as unified as you can and you will see that your thoughts will continue. Try to become one. Your mind, your heart and your whole body. How difficult it is even in prayer when one honestly and seriously would like God to meet him or to see him or in church or under the influence of music or in something that is really most beautiful to you. How long does it last? Try it. Such honesty for oneself. I kneel down. I have nothing else but sacred wish and unfortunately I kneel on a little pebble. Yed. Do I hold it. Of course I don't. Let's be honest about these things. We prattle and ah for it, about that what is sacred and holy, ah, I would die for it. When it comes down to it of course you won't. You run away from it. We profess all the time that we are much much holier than we are or want to create the impression so that we fool ourselves or that we even hope that we can get away with it and St. Peter at the gate will say, you're a good boy. No. Simple. I walk. I sit. Now I try to be as much complete as I can be. I try to concentrate on that what I'm doing, that what my hand is doing. It has to have food on it. Fork. For whatever I cut, cut here a

little noise. Where does it go in my mind. What is it associated with. Something, someone comes to the table. I've forgotten where am I with my feelings. My feeling all the time goes on. I put even food in my mouth. It does not taste any good. It's a little too sour. I blame who the cook is. What happens to me. I am a person who is all the time affected by thousands of impressions almost per second and here I am trying to concentrate with all of me and what is this all of me not even under control. How little can I hold attention on one particular thing. I can't immediately when I try to concentrate ( ). You know a little bit about Ouspensky. Maybe he uses that kind of an example of looking at a watch. I look at a watch and I look and I see my hand. I'm not concentrating on that watch but I try and try. There it is. The carpet is white. And all the time someone is moving the leg there. I see it, I hear it, everybody all the time. How can I concentrate on a little second hand that runs around not for one and surely not a minute. I've lost already. I make up my mind to wake up. I want to hold on to something myself and I say yes, that what I am here I will take as if, and immediately as I do this and I put my hands together and I feel one is cold and the other is warm. Don't you think I notice it. Don't you think my energy goes there? What is left for objectivity? I try to say something. I want to say it in the right way. I want to use words that are right. I want to put them in such a way that they are convincing and that my voice actually represents that what I feel and as I do it I judge is my voice all right? I'm in the presence of other people in a group. I know they look at me. I look at them. How am I? All right. My tie is crooked. Where is objectivity? Darling, it doesn't exist as yet. Don't worry but exist now for whatever exists that certain times, just a little bit of that what is pure can exist, as if really as if it exists to make it so that then that what exists is under the influence of that what I call as if existing. And because of that, that what is as if will start to exist. That's the way it goes. So slow. A baby - it crawls. Where is the man/I wish it of course. How long? Well let's say, 18 years. A long time for a body to grow up. What is this wish I have to be objective? Two cells -

smaller than a molecule and I already think that that functions objectively against the totality of my body which has always been unconscious and ( ) this unconscious state of living on earth. I wish to fly. How can I - not even wings will do it. I'm heavy, heavy in my thoughts, heavy in my feeling, heavy in my body. What is needed for objectivity? A change of density that it could become light as if I could then perhaps float. If I then could, yes I would be free from the laws of earth, laws of gravity, physically, laws of gravity, psychologically. Everything that I now represent I'm bound by earth, the way earth is that holds me. I am held by meself, my personality, what is free. I can't even pray to God. I don't even know His name. But Work. If there were no possibility for Work, it would be terrible. If I realize that I was, that I am the way I am, that I am mechanical, automatic, stinking, in that sense, I would kill myself. Thank God I don't know it but gradually I will find out and that is the question. Do I have the courage and the wish to continue. This is Work. Try to make a little list of the things that you know that you are and the things nobody need criticize in you and that at times you need not be critical about yourself. Make a little list of the things you can do physically, things you can feel, that you know of things that are thoughts of yours, which are more or less representative of a normal human being and you make that list everytime you feel that you want to criticize you. You take that list out of your pocket and you look and say well after all it's not so bad. And then wake up.

Rikk: But these are things on the surface. What can I do.)

Mr. Nyland: Of course, where else do you live.

Rikk: What I react against is when two of my wishes come at the same time.

Mr. Nyland: Why darling? What for?

Rikk: It's painful because. . .

Mr. Nyland: For what. They're not such conflicts you don't lose any sleep. It's only in your mind a little bit that you wish you don't know which way to go. Throw up a coin. What is the difference. It'll be decided for you any way.

Rikk: I don't care which one wins.

Mr. Nyland: Go ahead then. Go ahead. Let one win. Go with that one. There's no reason to assume that the other is better. You don't know otherwise. You wouldn't have any difficulty in deciding. Take whichever it is. Someone forces you to walk one mile. Then forces you to walk another. Go, but of course the situation in life is not like that. The situation in life always is regarding certain wishes that are loaded and they are loaded because of certain circumstances that I have to do and sometimes they are loaded because I feel that if I do it that way it will give me a little bit more benefit. Don't think for a moment that I'm so pure that everything is 50-50. Not at all. Just happens to think about this and that. Where is ( ) that the decision is difficult, that is certain. That I really don't know and as I say I have to lose sleep and I for one moment, I will not hesitate to have lunch with all the worries I have if things get that bad that I cannot decide. And I get thin in the fact and I don't eat. I can't sleep. My eyes are always open. Then I would feel a little pity. At the present time it doesn't make any difference whatsoever. You just do and you hope for the best. There have not been many particular difficulties that you don't know what is it that bothers you. Let it worry you for a week. That is something to talk about. The rest is mechanical. After a little while you forget. You do it anyhow. Usually it's between your mind and your feeling and you follow most likely what you like and what your body dictates. What are these conflicts. Don't make it any worse than it is. It is not so bad honestly it isn't. But look it in the face. Say all right. It does here this. I wish and then I don't wish. Give it thought. Weigh it. That will lead to that. This will lead to that. What will be the consequences of this, what of that. I am now. I look. It's not a question of being unreasonable. It's not a question of being too mental or too cold. It's a question of common sense. I feel this and I think it is not right. I want to do it according to what I really wish or it is my body that wants it and my mind says don't. How does it end up. It is interesting to find out how it ends up, who's the boss in your house. Find out.

Then see if you can go against it. It would be interesting if you can go against it - in small things. No sugar in your coffee. No smoking. Getting up at five o'clock in the morning. Going to bed at seven. No TV. No stupid magazines. No nonsensical talk with friends. No unnecessary telephone calls. A little sand in your shoe. Appear somewhere with a dirty face. Use language which is perhaps not always acceptable. At other times be extremely kind when you don't feel it. Lots and lots of things to create conditions in yourself, where you have to make up your mind and when you're so-called a little bit in doubt. Make them. You'll see what I mean. Life is not so difficult. Wait until you actually face certain things that are unsurmountable ( ). Come, what other questions. We talk about life you know. We talk about what is important, not the ordinary kind of things. They're important for life on earth of course. You have to maintain yourself. You have to take care of yourself, care of your body, of your responsibilities. You have relationships, you have that responsibility. What will you do when you are empty. You're in charge of your emptiness, given to you or not. Whatever it is, you have it. Never mind where it comes from. Do you take it. Do you want to grow up. Do you wish to. Do you want to stay a child or not, dependent on others on conditions. Do you work honestly or do you try to get away with the least amount of effort. What is there of laziness, what is there of real intelligence, what is there of attempts you make. You say I want to read All and Everything. Do you? How long and for how long a time. I'm interested in Gurdjieff. What do you know? What do you do. What have you don to translate ideas into work, actually put it to a test. You are that laboratory. To put it to the test tube. You are the chemist, you are the manager, you run the factory, you're responsible for the use of energy in that factory. When the steampipe leaks you have to fix it. Today, not tomorrow. You see you don't listen. You don't work. You take in lots of things every once in a while. You listen to a tape. Much too much

material, I know that. At the same time it can give you a certain stimulous. Make up your mind now. Tomorrow, tomorrow morning - what will I be like tomorrow morning when I wake up. How do I look at the day. Do I wish that day. Do I want to live that day. If I want to live that day, then what will I do. How. Spend what. What I've got. For what. What's the purpose. What's my aim. How do I reach something. What am I willing to pay for it. What can I give up. What is reasonable. These thoughts have to be with you. What you read, what you talk about with other people, your friends, your wastes, - how many electric lights do you turn off during the day when it is not necessary that they burn. Can you do with half the cigarettes. Can you imagine what it will be to drink a certain drink. Can you leave half your plate and eat only half. Can you stop in the middle of an argument, particularly when you know that you will be so convincing. Where is your pride and do you always wish it. How clear are you about Work. What efforts do you make to write it up. For you see I am talking to you already as if you are interested. Maybe you're not. Maybe you're interested in something else. Find out where it leads you to. What is it that you can use of it, in whatever your interest may be in your daily life - not when you are sitting in church and not when you're in a very good state, but particularly when you're in a terrible state, horrible state, can Work help you there. After some time you have a belief that it will help you even if in the beginning you may not be able to do it. At least you can have the conviction that it might help you. The question is are you looking for something. This you must all the time consider. Is it worth it or if it isn't, how do I spend that kind of energy that belongs to a different kind of level of a different kind of quality. That is really essentially me. For which I of xxxx of course also remain responsible. What is it that is my life. Just a little bit of eating, drinking and sleeping. Where is spiritual development. Where at the present time that which you should be in order to counteract all the different influences from the outside world. The outside world as you know

it is quite often, like it or not, affects you. You are under the influence of every goddamn thing that happens and you take it in. Sometimes you're quite gullible. What is there in you to oppose it. It doesn't mean that you have to agree with Vietnam and go into a parade. What is it in you that you know what is it in you that objects to certain things to which you are, on which you are dependent, particularly here. Berkeley filled with LSD. What is your position. What do you wish. To what extent do you want to be dependent on such things. You have a body. Do you know what you're doing with it. And still you expose yourself to all kind of funny papers, to all kind of nonsensical TV. Just because you sit and you're too goddamn lazy to do anything else. Push buttons. You don't know anything about certain engines or anything at all and just you sit in the midst of carbon monoxide and you get poisoned day after day or fall out on Los Alamos for the sake of what. Peace defense, economics, inflation. What you do. What you find out for yourself, how do you live, what kind of living, how much do you remain honest, to what extent do you have to bend, to what extent are you forced to be so-called practical and what is in you that remains steady, yourself, your own, your solidity. These questions of your life. You get older, you will gradually die. How soon, in what center first. Where's your enthusiasm. Where's your real wish to want to do this or that - for maybe yourself first, for that what is responsibility for you, to your parents, to your friends, to whatever relationship you might have, children, wife, husband, lover, whatever it is, it doesn't matter. You are a person. You represent something. You take it or you don't. Either you have that kind of a characteristic or you may as well forget about yourself. I say this because these are many, many different directions in which you could go. Go in any direction you wish. I'm not saying you have to go in the direction of Gurdjieff. Sooner or later you will find out. If you remain honest, you will find out you can go many directions and for a little while have satisfaction and then sometimes you fool yourself - sometimes you will run around in circles and you

think that you will find it and perhaps it is a detour, perhaps it depends on your experience. I'm not trying to ~~xxxx~~ sell you objectivity at all. Just find out. Work. Be alive. Really be alive. Wish. Do what you please at whatever expense for which you will remain responsible. Don't be a fool but maybe if you don't have enough common sense then of ~~xxxx~~ course you'll have to make mistakes but if you want to have Gurdjieff (give it) g then attention. Don't just come and sit sit sit sit. Work. This is Gurdjieff. It's the only relation that you know about. The emphasis is on Work. If you know Christianity, if you understood it, yes, if you could understand the Bible, if you could understand the Zendavesta, yes. All right. If you understood the Bhagavad Gita, yes. If you ~~xxx~~ really understood the Zen, yes. Then you would Work. But you don't. You don't understand it. You can understand a little bit of what it is to be objective for your ordinary simple activities that at least you can understand. Your brain is capable of that. All the rest is blah blah. Ten Commandments. Who could keep them, you don't know. Nobody really knows you know and you always agree with someone who makes it plausible for you because where is your own logic, your building up, your realization of your experience, where you know your experience is your own because you fought for it, you've paid for it. That what is in your brain, x that what you have put to practice that has become an experience because you wish it to become part of you. That is your life then you build with that. As I say, go in any direction, but go. Don't sit. Don't expect it to come to you. You've got to work for a living. Not only x on this earth. You have to work for that what perhaps you should do for your ~~xxxxxxxxxxxxx~~ conscious state. You don't get it with LSD you know. You don't develop anything at all. You just expand a little bit of that stupid brain and you have a certain hallucination what is there can guide it. Where is the control. Where is the kind of thing that actually will ( )when everything is still subjective; where is the little bit of something it doesn't touch. You can call it God within you if you like because it is God that represents that what is a higher form of being, that sometimes it becomes manifest in one but you know you must Work. You really don't. You will remain a little

theoretical. In your interest what good will it do you. You can't take it with you and then of course you die. But see a little bit of the cosmology and the psychology and that what is real - we have to place Beelzebub. Who is Hassein. Read All and Everything. I'm not saying read Ouspensky. Ouspensky is fine for a certain length of time. Read the real thing. Find out a little bit about Gurdjieff. What was that kind of a man. You try to find out every once and a while. What is ( ). Gurdjieff is worthwhile enough. Remarkable Men. Have you read it. ~~Whaycow~~ Why were they remarkable. What were they after. The golden fleece. The golden stag. The pearl of great price. What do you know about mythology. What do you know about Parsifal. How much have you read. Your life goes. You don't know. Don't spend it on foolishness. Don't spend it on being too heavy. At least be serious and when you come here then talk talk about that which has been seen of yourself. Never mind if it was objective or not but bring it up so that at least people have a little idea of what you are and you force yourself to talk a little bit because you become a little bit less attached to it. The reason is you don't talk because you consider yourself ( ), not flexible enough, not sure of yourself because you don't want to talk about it because you think it is too sacred for yourself, too intimate. Lots of things are not that intimate. They're simple, human beings, all of us are the same in that way. All of us are still on earth. All of us are the same, unconscious. We all Work without any question. We have to. If we don't we ~~x~~ go down. If you Work, there's a chance. Work. Read. Give yourself a task everyday. I read All and Everything ten pages everyday. I get up a little early for that purpose so that one half hour I can devote to that kind of let's say reaching that kind of plateau, little level in the morning, of viewing my day - how will my day be - and I start by reading something that has sense, or at least can create in me certain feeling of wanting, wanting to be alive. You can call it wanting to be good, ~~xxx~~ wanting to be a real man, wanting to be honorable, wanting to be able to do things that are becoming to me, wanting to be in such a state that

I can really live and face myself, so that I can be in accordance with my conscience. Wh. difference does it make how you call it or why you do it, provided you yourself bring that what is really you to the foreground every once and a while and consider it and to try and judge then ordinary life and your activities and everything you are engaged in from the standpoint of certain deeper wish really to be. So that with this you can withstand all the different influences from the outside because you have something to go by and you need not be persuaded one way or the other or swayed by the wind because you have no rudder. Here you have a group. Here you have a possibility. Here you have a chance to talk. It is not bound by a church, has no particular obligations and only that what is your life ( ) to do something with it. It might even be for some of you are priviledged to look at it that way and then to use it and really to become what you should be. Now we will talk more if you wish. You now know what I mean. There's no doubt and now you can think and now you can read also and now in the next couple of days when we still have a chance to meet you can ask questions - simple, really. Talk about simplicity. Like we talk for a little while what to do. Bring it up. Tell us so that when I leave at least you have somethigg that maybe you want to do. I don't know. It depends on how you consider yourself. What you think you are already. To what extent that you believe that you need something. I know you need it. There's no doubt about it in my mind. The questinn is do you - to what extent are you self satisfied. So think really if you want to come for the next meetings. You have a task. You start to get hold of that Beelzebub book and you start reading from the beginning and no maybe about it and no one who has not that kind of interest, has no interest whatsoever in coming and taking up my time. If you want to I work with you. If you don't, don't come. It's not a question of being wishy washy. If you haven't got All and Everything as yet, try to borrow it. Steal it. I don't care how you get it. Get it. And do something. And questions you may have. Write them up. If you don't remember them, you can read them. Let's do some work. Let's make

the days that I'm here count a little bit. Some of you have heard some of the tapes from New York. Yes, of course, we have meetings and perhaps now you may listen a little differently to them. But it can grow you know and it has to grow, otherwise, what's the use. So now when do we meet again? All right. Get hold of that All and Everything and start reading. Then at least you have some kind of a language we can talk. Good night for tonight.